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For Zion's Herald and Wesleyan Journal.

THE PILGRIM.

Br. Stevens.—The following lines are said to be the production of the late Bishop Horne, and were written in an inn. Having accidentally found them in an old English magazine, and being interested, as my life, hopes, and prospects, with many others, are beautifully portrayed, I copy and send to you for publication in your excellent paper, should you judge them worthy of the poet's corner.

Yours respectfully, SILAS M. EMERSON. Calais, May 1, 1844.

From much lov'd friends where'er I part,
A pensive sadness fills my heart;
Past scenes my fancy wanders o'er,
And sighs to fancy they are no more.

Along the road I musing go,
O'er many a deep and miry slough;
The shrouded moon withdraws her light,
And leaves me to the gloom of night.

An Inn receives me, where unknown,
I solitary sit me down;
Many I hear, and some I see,
I sought to them, they sought to me.

Thus in the regions of the dead,
A pilgrim's wandering life I lead,
And still at every step declare
I have no hiding city here.

For very far hence I dwell,
And therefore bid the world farewell;
Fading, of all the joys I give,
A sad remembrance only lives.

Rough stumbling steps my steps o'erthrow,
And lay a wandering snare for me;
Yet still my course to heaven I steer,
Though neither moon nor stars appear.

The world is like an inn—for there
Men call, and storm, and drink, and swear,
While undisturbed a Christian waits,
And reads, and writes, and meditates.

Though in the dark I oft may stray,
The Lord shall light my way,
And to the city of the sun
Conduct me, when my journey's done.

There, by these eyes shall I be seen,
Who journeyed for me in an inn;
On Zion's hill I shall abide,
From whom I parted in the vale.

Why am I heavy, then, and sad,
When thoughts like these should make me glad?
Mute, then, no more on things below,
Arise, my soul, and let us go.

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ENTIRE SANCTIFICATION.

What do we understand by entire sanctification, in the Scriptural sense? I shall attempt to answer this question by a few quotations. The first is from Ps. lxxxix. 15, "Blessed is the people who know the joyful sound; they shall walk, O Lord, in the light of thy countenance." My second is from Gen. v. 22, in connection with Heb. ix. 14, "And Enoch walked with God three hundred years." And Paul says, "For before his translation he had this testimony that he pleased God." Then the Scriptures teach and encourage us to walk with God in the light of his countenance.—Christ says, John viii. 12, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life." John says, "God is light, and in him is no darkness at all." If we say we have fellowship with him and walk in darkness we lie, &c. Here, then, we have a glorious privilege brought forth for us; and it is no less than a continual motion towards heaven in the light of God's countenance. It is neither walking or going away from God, or a motionless position, nor now then in the enjoyment of the light of God's countenance and as often in darkness, but thanks be to God it is moving towards God and sometimes very rapidly, always in the light of his countenance. They walk because they have strength to walk. Those who are in the full enjoyment of entire sanctification are conscious of a growth of grace which others are not conscious of. They are walking or moving onward like the current of a river, sometimes more rapidly than at others.

Walking in the light of God's countenance implies friendship with God. This those enjoy of whom I speak; consequently they commune with him, and their communion is constant and very intimate. They live near him; they fly not to him in times of great conflict merely, but it is their constant habit and enjoyment. And although they use the Lord's prayer, and say, "forgive us our trespasss as we forgive those who trespass against us," yet their strongest cry to God is, "Keep me from sin, and near to thee." They often are so filled with the peace and love of God by the operation of the Holy Ghost, that they are compelled to make the same request, "seldom made," "enlarge my heart to make thee room." The union between God and his children is reciprocal. He loves them, they love him; their interests are in many points the same. His attributes are pledged to them; his power to defend, his wisdom to direct. His eternity is their day of happiness, his omnipresence their companion, his suffering their measure of enjoyment, his unchangeableness their Rock of trust, and his holiness their joy. "His glorious name is exalted above all blessing and praise."

By entire sanctification we mean all that is implied in Paul's words when he says, "Ye are dead and your life is hid with Christ in God." Here is a positive affirmation. It is not, ye shall die, and live with Christ in God, but ye are dead, in the present tense, and your life is (now) hid with Christ in God. And as a person literally dead mingles not with the business of life, so the sanctified are dead to the worldly pursuits of this life, and are independent of men, things and circumstances, and dependent on God. They hold the world with a loose grasp, ready to depart from it at any moment. Their life being hid with Christ they have no preference to earth only for the sake of others, and like Paul they often feel to exclaim, "To live is Christ, to die is gain." And as this world's music has no charms for a dead man, so those who are dead to the world are not attracted by the amusement and toys of the vain and wicked. They cannot be, as they are living their life with Christ in God. So we can say in answer to the question, Where does the Christian live? He lives not here, but with Christ in God. And as he waits on earth only ground for his Redeemer's life, he joyfully sings,

"O land of rest, for thee I sigh;
When will the morning come,
When I shall lay this armor by,
And dwell with Christ at home."

This being their experience, they are prepared to inquire with Paul, "How can he who is dead to sin live any longer therein?" He can no more do it, than a body can at the same moment be both dead and alive. With what propriety the question was asked by St. Paul. It is equal to an affirmation,—he cannot. Deadness to sin implies the death of sin in us; so that sin is dead in those who are dead to sin. Reader, is the above your experience? Do you hate sin enough to long for its entire destruction? Be encouraged to seek till you obtain full redemption in Jesus' blood.

Natick, May 4, 1844. NATHAN RICE.

For Zion's Herald and Wesleyan Journal.

MY BIBLE.

My parents were professors of religion of the old puritan stamp; they read the Bible, they taught me to read it. Before I was twelve years of age I had read the Bible more than once through; it was my one book, chiefly because I had few others besides my spelling book and New England Primer. I loved reading, and the Bible served as a historical as well as a religious book. While now writing I distinctly remember some impressions and thoughts made on my mind while reading the Bible at that age. From 16 to 24 it was much neglected; at 20 I experienced religion; it became a new and interesting book to me; I read it with wonder and astonishment, in tears, in sorrow and in joy, in hope, and sometimes almost in despair; it was my companion by night and by day. Under my pillow I often placed it the last thing I did before I laid me down, save commending myself into the hands of Him who never sleeps. I read it through again, and again, especially from Psalms to Revelations; it revealed the secrets of my heart.

It was a dearer friend of the thoughts and intents of my heart, it divided soul and eye, joints and marrow, it laid my whole heart naked and open before me, it was my chart, my compass, my pilot, guide and bosom companion, in sickness, poverty, widow and outward distresses. For many a year I read it regularly as before stated, the New Testament especially, beside all my family and public reading. I read it on my knees before and after prayer, I thought on it sleeping and waking. It was my meat, drink and medicine; those were days which "tried men's souls; fightings without and fears within," Christ and my Bible were my all.

Before I was 29 I occasionally attempted to preach; at 31, regular travelling, I travelled many a long year through the wilderness and the village, I lodged in the cabin, farm, and mansion house, I preached in the log hut, the open wood, and the high steeple house. My congregation was from four to four thousand. The success that I met with will be known in a coming day. I have risen and fallen and risen again. All his billows have gone over me, "deep calleth unto deep, lower and friend are put far from me, mine acquaintance in the dust, my kinsfolk have failed." I am almost alone, my head is blossoming for the grave, I have no certain dwelling place, neither storehouse nor barn, a stranger and a pilgrim on the earth, I am far on the road that leads to Canaan. I am far advanced in my journey; my heart, my treasure, my friends and my home, is in yonder world beyond the swelling flood of Jordan's stormy banks; 'tis there I hope to rest my weary soul.

I still love my Bible; it looks more and more precious; I cannot do without it. My old pocket Bible, this is most precious to me. I have had it upwards of twenty years, carried it with me constantly; it is like myself weather beaten and worn; still I love it; there is none like it. It is yet legible; hundreds of passages in it are pencil marked; on these I have tried to preach, on them I have written, meditated and prayed, over them I have wept, over them I have sorrowed bordering on despair, over them I have rejoiced with joy unspeakable and full of glory, over them I have shouted till I have made the wilderness and the solitary place ring with loud acclamations of praise to God and the Lamb.

I sit down all alone in my little study, "tis all I have," I take up my good old Bible, (praised be the Lord for eyesight), and begin to read it. It is as new as ever; it is a library of itself to me, it speaks volumes; the opening of it brings to my recollection scenes of years gone by. I have read commentaries from Coke to Clarke, from Scott to the Comprehensive Commentary. I have gone over Wesley, Fletcher, and all other religious books within my reach, and after all I wish to know any thing with certainty about God, Christ or Christianity, I have to go to my good old Bible. I read; if I do not understand, I pray; if all is not clear, I pray again; a light shines upon the sacred page, my understanding is opened, my memory strengthened and quickened, thoughts rush in upon me, they stretch onward and upward, deeper and broader, backward and forward, they rise higher and higher, till I am lost in wonder, love and praise; the fire kindles up in my soul, the north and the south wind blow upon it, it burns deep and large; unbelief, sin, Satan, self and the world have all disappeared, my Savior stands by my side, angels hover over the place, God is all around me, his heaven's gate, 'tis God's own hour, I feast on angels' food, the bread of heaven, I forget who I am, what I am, and where I am, in the body or out, in the world or out of it, all my cares, toils, troubles and sorrows. Here I enjoy God, I see him, I talk with him face to face, I see Jesus, he is mine and I am his, 'tis a heaven below, 'tis eternal life begun. 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Belongs Home for Zion's Herald

OF SCOTLAND.—The account
of the finances of the R

With the preachers I am happy to be able to say four years with cordial understanding. We have been in the Lord's vineyard have been accompanied by more than two thousand converted to God within a number have been added to it of piety has been sustained.

The church has been which has produced diseases, especially at Athens, where it will require the injuries which this delusion has caused nearly one because they esteemed

Secession.—Besides the
have withdrawn from
the church, and have
privied us of some work
livered the church of m
make of the church we
secession, but the
Sabbath Schools.—O
the church, and librari
tion, under the supervi
are generally in an enc
have been held for the
effects.
Missions.—In conse
our churches, the amou
small, but perhaps this
want of a uniform syst
want of a disposition to
that the system adopted
the churches, and the res
on the preaching, and
remedy this defect.
The Northampton M
year; but it has suffere
in consequence of the
of his family, and has
been retained; and has
the church. And we h
years of efficient labor
ciety in that village.
The Hadley Mission
year, and has been
the church, and has
Potter, manifested a de
movement, and in May
procured the secession
of the mission.
growth, till recently, as
has for some months p
owed him \$25 for his
I had refused to pay, I
which was owing to
mission, in 1842, to m
he withdrew from the c
him \$75, three-fourths
for the year, and an
the Mission Committee
had had the cand
for the \$25 in question,
that he expected or w
the \$75 which he had re
to have had, he had
he had procured their
I love him, and so
but it is presumed th
pay for preaching
succeeded.

Meeting houses and
meeting houses have

ROME.—*Rome, April 13.*—A

time. One is on the altar, and the other time will be added. On which we have to content the preachers in many of which the preachers have patience and zeal worth are engaged. But our few years more of patience the vineyard will soon be full.

In view of all this can have reason to rejoice to praise him for his good future. What we people, is a general bad above for the purification of the church. A successful effort in spreading May God favor his many showers of his grace, and we to come with the word would here express my the preachers and people, respect, forbearance, and among them. Yours Wilbraham, July 1,

RELIGIOUS

succeeded, and the meetings

the news from that cot
with interest.

Extract of
"We have received
from Trieste, under the
signature of residence in
the Holy See, the re-
velation of the Holy See
creeping amongst the
Roman court endeavor
conceal, has acquired
and imposing charac-
ter of a genuine anti-
actual political and re-
less than 70, on the
also acquires much in-
guinary spirit throughout
government has done a
series of most signifi-
to 11,000,000, and
kept with her gues-
tions in the Austrian
latter days twenty Italy
said to have disappear-
two nations serve pro-

—*—*—

REBELLION
"The Journal of Con-
of things, says,—"It is
of the country, and
the Pope from being
According to these
clergy, even the most
ed in Italy for preach-
ing system now in
are, for such a cause
of the world, which
there is no liberty of
press, every body con-
nied to the last degree
ment of oppression, and
economy of freedom and

muné of our city. Nearly two-thirds
separated themselves in a very

for Canton. Interest on board the ship by Mrs. Devan is the daughter of the Governor of Commerce.

—32—

ROME.—A Protest in March last, at Rome, against the Propaganda—the Earl of Salisbury.

It is stated that the Government have made demands of Rome, and that they in turn have refused.

The Pope is represented—his subjects posed to insurrection, and his present dependence on profuse expenditures of money.

THE REV. MR. WOOD. Intelligence has been received from Malta, of the arrival of the traveller at Mashed, of his departure on the 23rd inst. for Constantinople. He furnished him by the way of the journey, a complete list of the parties, was yet before he left, that, under Divine aid in accomplishing

1944

